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TRUE PENITENCE DOES NOT ASK COMPENSATION, BUT GIVES IT.

Mr. Editor:—Your correspondent, "H," who in the Herald of Nov. 28th, replies to my comments upon his letters, (signed "Voluntary Compensation"), to Eliza Burdett—seems to me to confound remorse with conscientiousness. To give, as briefly as possible, a definition and an illustration of these two words, I would say that the latter designates a careful conformity of the life to the dictates of conscience, the former merely a suffering under its rebukes; if the remorse felt by George Washington and John Randolph for their injustice towards their slaves had reached the point of conscientiousness, they would have emancipated those slaves during their lives; ceasing from the injustice at an earlier period, giving ample compensation for their long years of unpaid labor, giving it in person instead of by deputy, and honestly taking the inconveniences of such manumission upon themselves, instead of imposing them upon their heirs.

If any one had plainly declared to those men that they ought, alike from the dictates of justice and humanity, of democracy and Christianity, immediately and unconditionally to emancipate their slaves, I believe that, whatever they might have said in reply, their consciences, which had so often pricked them with the same statement, would immediately have given internal evidence of the justice of the demand.

If any one had proposed to them to receive a quarter-part of the market value of their slaves and then to emancipate them, whatever they might have thought of the offer, I believe they would promptly have said that it was entirely unsatisfactory, and equally so whether considered as an act of justice or a business transaction. I feel confident that they would utterly have refused to receive money to help them play the part of "penitent slaveholders."

If any Northern men had stated the case to them as follows, I think a different result might have ensued:—"Slaveholding is a sin and a shame, injurious and disgraceful, whether looked at from the standpoint of Christianity, republicanism, patriotism or social welfare. You have no right to restrain those men and women of their liberty, and we have no right to aid, as we are now doing, in enabling you so to restrain them. We have united in doing them injury, let us unite in doing them justice. If you will bestow on them immediate and unconditional emancipation, we, on our part, will contribute aid to enable them to commence life for themselves under more favorable circumstances, and to relieve those who are able to work from the burden of supporting the aged and helpless. Thus all will be benefited; the slaves will have gained their freedom, we shall have made the first step towards a right position, and our country will be freed at once from her greatest sin and her greatest danger."

I say, it seems to me probable that men like Washington and Randolph might have been induced to accede to a proposition like this. I am not at all sure that if such one had been proposed by the North, in its time, it would have prevailed at the South, through their influence, and to settle the non-slaveholding majority. (According to Mr. H. of the Herald, in political, ecclesiastical and social action against it; and among the timid, by quietly emancipating their own slaves, and so far separating themselves from the system. Until some such evidence of penitence, or at least of sincerity, is given, I shall judge the assumption of their existence to be an unprofitable self-delusion; and neither in the scheme of Mr. Burdett nor of "Voluntary Compensation," even if the explanation of "H." do show anything like the hopefulness of the course which has now been pursued for twenty-seven years by "the abolitionists," namely, a plain declaration of the guilt of slaveholding, and an attempt to unite the North in efficient opposition to it.

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slaveholder who should urge these laws as his reason for not emancipating, without either having used his influence to change them, or made the attempt, as above indicated, to evade them, would not only fail to prove his penitence but would effectually disprove his honesty.

The claim, then, that the laws against emancipation are anywhere, or to anybody, a sufficient reason for still holding slaves, is to be resisted and denied; and this equally, whether directly made by a slaveholder, or his open apologist, or insinuated and implied in schemes like that which we are considering. And I say, in reply to "H.," that slaves can be securely sent from slavery to freedom, by any master who wishes to do this, from any State in the American Union.

But, even if it were otherwise, if a really penitent slaveholder could not insure his freedom against seizure and sale into slavery again, I would have him so perform the act of emancipation, and openly take himself out of the guilt, and out of the constantly and actively pernicious influence of a slaveholder's position. In a slaveholding community, the influence of every man goes either for or against the system; if he does not clearly set himself against it, whatever weight or influence he has in the community will spontaneously be brought to bear in its favor; and while he is indulging the sentimentality that "H." calls "penitence," and hoping that, sometime or other, things may turn so that his slaves may become free without his losing any wealth or consideration, or giving any offence to his actively pro-slavery neighbors, those neighbors are quoting him, and his high reputation in the church and society, and the comparative comfort and favor which he enjoys, as reasons for not doing better. He is, in fact, doing all that he can to keep the system in being, and he is doing it with a bad conscience, and he is doing it to the injury of his own soul.

It is important to me to be clearly understood in this matter, and therefore I say again, I am opposing the wrong doing of the slaveholder not less than the wrong suffering of the slave, and as a matter of fact, I am interested not less in putting an end to the demoralizing influence of mastership than to the sufferings consequent on enslavement. I feel confident that immediate emancipation would benefit at once both master and slave; but even could it be proved to me that, for a whole generation, the condition of the slaves would not be improved, I would no less demand and labor for the immediate abolition of slavery, for the sake of checking the fruitful growth of evil and vice that slaveholding cherishes in the master, as well as to benefit the succeeding generations which are to spring from the enslaved. Therefore, the slaveholder does not gain the slightest ground with me, by telling me, even if he is too foolish to believe it, that his slaves are better off than they would be in freedom. Even if it were so, it is worse off, and the country in which we both have an interest, is worse off, for every day that slavery continues, and for every man who remains a slaveholder.

When penitence really begins to exist among slaveholders, it will show itself in one of two ways. Among the bold by open efforts to change the laws, and among the timid by quietly emancipating their own slaves, and so far separating themselves from the system. Until some such evidence of penitence, or at least of sincerity, is given, I shall judge the assumption of their existence to be an unprofitable self-delusion; and neither in the scheme of Mr. Burdett nor of "Voluntary Compensation," even if the explanation of "H." do show anything like the hopefulness of the course which has now been pursued for twenty-seven years by "the abolitionists," namely, a plain declaration of the guilt of slaveholding, and an attempt to unite the North in efficient opposition to it.

C. K. W.

DIVINE PROVIDENCE.

THEORY OF COME.

[Concluded.]

2. We object to this theory, because it is not only in antagonism to the recorded facts of the world's history, but because it is contrary to the general experience of man in all ages. We argue thus: Certain great truths have been common to man in all ages. These truths are his origin to human experience, to the structure of the mind, to the outward framework of the world, to direct revelation in some form, or to all combined. We are not if you say that they are innate, though we do not admit of such a supposition, unless you mean they arise from the framework of the soul; the origin of these truths is immaterial to the argument; such have been their source, that they have bowed the judgment of the world. The world have been the jurors. Every age has given its judgment for them. One of these truths is the existence of a God. Men have differed as to his attributes, his mode of being, his place of residence, what God does, what he does not; but they have all given their judgment for a God. Such evidence is conclusive. It outweighs all speculation, all theory. Another truth is a future world, the immortality of man, heaven and hell. They may all differ in explaining these great truths; but the truths themselves the experience of the world has sanctioned. We take it to be the strongest evidence we can get, except a fact to the eye, or direct revelation. The fact to the eye we have in the first argument; the judgment of the world from their experience we have in this. Now we say that there is no truth written on the sweep of heaven, no more impressively, the existence of God not excepted, than the doctrine of a general providence, that includes the elements of provision, superintendence, but especially particular intervention in the affairs and destiny of men, and a providence that covers all of life. The idea seems written upon man's very consciousness, a sentiment into which he seems forced, by some influence surrounding himself and others, whether he will or not. The sentiment, therefore, must be true. The Atheist himself is forced into this sentiment by the force of truth.

3. We object to the theory of Mr. Combe, in the third place, because it is especially at war with the higher nature of man—his moral and intellectual endowment. There is no living man, however young, who, when placed in circumstances beyond human help, that will not impulsively call upon God to interpose and save him. That cry to God is prayer; that prayer is the outpouring of man's highest nature. Man cries to God as naturally as the infant turns to the breast of its mother. He does this in faith, he is ignorant or wise, wicked or good. The cry of the world goes up to God, when they see that human help fails. He God thus constructed man to seek him? We could as soon believe that the cry of the infant had no response in a mother's heart, and that it could have none, and that while nature indicates that God has made the melting tones of infancy to find a ready response in a mother's interposition to

save, yet there was no mother to save, as to believe that this universal cry of our highest nature had no ready response in the heart of God. And it could have none, but by a Providence that interposes.

4. We object to the theory, in the fourth place, because it is in antagonism to direct revelation. We do not mean in isolated passages of the Bible, but its leading features. The general tenor of the Scriptures declares a contrary doctrine. They unite in a universal and special providence. Read the twenty-eighth chapter of Deuteronomy. There is not a word in the world so clearly, so distinctly at odds with itself, that can infer any other doctrine from it than that of a providence, special too, that covered all of life, and all of life's history; "basket and store," "consumption," "pestilence," "midst," "fowls of the air," "rain" and "drought," "city" and "field," "fruit of thy city," "fruit of the ground," "fruit of thy body," "coming in and going out." All this was to apply to the nation, and extend to other nations, and to every individual of that nation. 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WEDNESDAY, DEC. 16, 1897.

THE CHURCH AND CRIME.

Is the Christian Church exerting all proper power against violence and crime? The fearful catalogue of robberies, burglaries, defalcations, forgeries, assaults, assassinations and murders, published every week, ought not to be dismissed from the eye of the church with a casual glance. They constitute a church with a social plague. They reveal serious derangements in the social system, which are the conservators of spiritual health, our religious doctors, the ministry, are bound to examine.

Is crime increasing? We have no confidence in the judgment of those who write and speak recklessly make the most astounding assertions and proceed as recklessly to reason upon them, and whose premises and conclusions alike baseless, deserve as little reflection as that by which they are begotten. We doubt whether crime is increasing. Indeed, we are nearly satisfied that if modern history be divided into sections of twenty-five years each, the last quarter century will exhibit not only an advance in religious enterprise on the part of Christians, but also an actual relative diminution of crime throughout the civilized world. Still, however, crime is a very relatively increased, and certainly within a short time, especially in the larger centers of population, there has been an extraordinary outcropping of both dishonesty and violence.

Crime may be divided into various departments, generally different, and arising from different sources. Violence, and all crimes against the safety of the person often spring from anger, tyranny and insolence, and especially from the stimulus of drunkenness. Crimes against property may arise from destitution, habits of extravagance, and difficulty in obtaining labor, and may sometimes lead to crimes of violence.

Persons have enough to commit crimes, conviction of which would condemn the perpetrators to punishment by the State, are generally thought to be beyond the reach of the church. Except in the case of juvenile offenders, the greater portion of the stand aloof from nearly all direct Christian influence.

Society in our country is not religiously homogeneous. As the waters of the Mississippi and the Missouri for many miles after their junction into one stream, run divided and yet carry a curdy rolling mass and a beautiful transparent current, side by side, society in Christian lands is composed of two great inalienable elements. A large portion are interested in the Bible, and contribute to sustain the enterprises of the church; another large portion stand aloof from the church, and are a cutting section on the outskirts of Christianity, and are wearily uninterested with the religious, and occasionally attending upon public worship. Almost none are so absolutely void of the recognition of God as not on extraordinary occasions, like the funeral of a relative, to demand some religious ceremony.

The difference between these two classes in labor and contributions to remove suffering and to promote the happiness of others is evident; the religious portion doing nearly all of this kind of work is done voluntarily. It is a question of much interest whether there be so marked a difference between the two classes in the amount of crime which they are respectively guilty of, the religious, of course, being expected to furnish the preponderance. They do furnish this preponderance. Indeed there is good reason to believe that in many cases crime is hereditary. The comparative ignorance and life-long criminality of the larger portion of those who find their way into our State prisons has struck the attention of every careful observer. Yet there is a portion of criminals to whom this does not apply. The moral section of society sends its delegates to the State prisons. The church sends its members to the State prisons, beginning with the first that shall be convicted of crime, and ending with the last that shall be released from prison. It is not to be forgotten that if such excesses can be urged in behalf of professed Christians, they must be in behalf of others, and we should be careful lest we apologize for sin.

It is to be feared that these instances are but specimens of an alarming want of true principle among many who profess to be the followers of Christ. The present financial disorder and sudden cessation of business are undoubtedly greatly enhanced and prolonged by a mutual distrust of each other among men of business. Such is the testimony of many competent witnesses. Accommodations that might easily be given are refused, simply for want of confidence in man. Postponement of settlement is sought when unnecessary.

Capital lies idle, not from an ignorance of the laws of trade, but from distrust from those who are to execute them. Great monied corporations go into liquidation, and it is found that though the books have been kept with fidelity, and the accounts are correct, every year as prettily as a schoolboy's mock accounts, yet all the time the agents have been guilty of peculation. Many glaze over these facts for their very shamefulness. Some stand ready, like wreckers, to plunder the goods of the perishing, or like communists, to devour them as soon as they can; and among these there are not found members of the church? If so, it is right to be alarmed.

It is sometimes urged that those Christians who lay the greatest stress upon what are often termed "the doctrines of grace," do slight if they do not positively deny the necessity of "good works." Can it be a sad abuse of truth, and if we may reason from a consequence, it demonstrates that the teachers are in error. Antinomianism may be the logical result of a false doctrine, but it is not the doctrine of grace. It is to be feared that these instances are but specimens of an alarming want of true principle among many who profess to be the followers of Christ. The present financial disorder and sudden cessation of business are undoubtedly greatly enhanced and prolonged by a mutual distrust of each other among men of business. Such is the testimony of many competent witnesses. Accommodations that might easily be given are refused, simply for want of confidence in man. Postponement of settlement is sought when unnecessary.

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A DEMONSTRATION.

That the proposed change of the General Rule on Slavery is impossible.

Some weeks since we sent out a Circular to a large number of the principal men in thirty-six of the Conferences, asking their estimate of the probable vote of their respective Conferences, on a proposition to change the General Rule so that it should read, "The buying, selling, or holding a human being as property."

Up to this time we have received fifty-one letters in reply, from twenty-six of the Northern Conferences; and taking the average of their reports, we should at least have twenty-six votes of enough to change the rule. We have therefore compiled a far more favorable table than our returns would justify, and hereby submit it to the examination of our brethren of New England. If any have ever supposed such a change possible, under existing circumstances, let them study the following table, and be convinced of their mistake.

CONFERENCE.

Conference.	Whole number of votes.	For change.	Against it.
Baltimore	203	203	0
Philadelphia	203	203	0
New Jersey	203	203	0
Western Virginia	203	203	0
Massachusetts	203	203	0
Arkansas	203	203	0
Wisconsin	203	203	0
Oregon	203	203	0
California	203	203	0
Kansas and Nebraska,	203	203	0
New York	203	203	0
New York East,	203	203	0
Texas	203	203	0
Wyoming	203	203	0
Cincinnati	203	203	0
Pittsburgh	203	203	0
St. Louis	203	203	0
Southwest Indiana,	203	203	0
North Indiana	203	203	0
Northwest Indiana,	203	203	0
Illinois	203	203	0
Southwest Illinois,	203	203	0
Iowa	203	203	0
Upper Iowa	203	203	0
Fredericks	203	203	0
New England	203	203	0
East Maine	203	203	0
Maine	203	203	0
New Hampshire,	203	203	0
Vermont	203	203	0
Black River	203	203	0
Quebec	203	203	0
Quebecs	203	203	0
East Genesee,	203	203	0
Eliz.	203	203	0
North Ohio	203	203	0
Indiana	203	203	0
Michigan	203	203	0
Detroit	203	203	0
Rock River,	203	203	0
West Wisconsin	203	203	0
Wisconsin	203	203	0
Quebecs	203	203	0
Total,	618	618	0

